Cambridge Assessment International Education

Cambridge International AS & A Level

SOCIOLOGY **9699/41**

Paper 4 Globalisation, Media, Religion **May/June 2023**

MARK SCHEME

Maximum Mark: 70

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2023 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

© UCLES 2023

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2023

Social Science-Specific Marking Principles (for point-based marking)

1 Components using point-based marking:

- Point marking is often used to reward knowledge, understanding and application of skills. We give credit where the candidate's answer shows relevant knowledge, understanding and application of skills in answering the question. We do not give credit where the answer shows confusion.

From this it follows that we:

a DO credit answers which are worded differently from the mark scheme if they clearly convey the same meaning (unless the mark scheme requires a specific term)

b DO credit alternative answers/examples which are not written in the mark scheme if they are correct

c DO credit answers where candidates give more than one correct answer in one prompt/numbered/scaffolded space where extended writing is required rather than list-type answers. For example, questions that require *n* reasons (e.g. State two reasons …).

d DO NOT credit answers simply for using a 'key term' unless that is all that is required. (Check for evidence it is understood and not used wrongly.)

e DO NOT credit answers which are obviously self-contradicting or trying to cover all possibilities

f DO NOT give further credit for what is effectively repetition of a correct point already credited unless the language itself is being tested. This applies equally to 'mirror statements' (i.e. polluted/not polluted).

g DO NOT require spellings to be correct, unless this is part of the test. However spellings of syllabus terms must allow for clear and unambiguous separation from other syllabus terms with which they may be confused (e.g. Corrasion/Corrosion)

2 Presentation of mark scheme:

- Slashes (/) or the word 'or' separate alternative ways of making the same point.
- Semi colons (;) bullet points (•) or figures in brackets (1) separate different points.
- Content in the answer column in brackets is for examiner information/context to clarify the marking but is not required to earn the mark (except Accounting syllabuses where they indicate negative numbers).

3 Calculation questions:

- The mark scheme will show the steps in the most likely correct method(s), the mark for each step, the correct answer(s) and the mark for each answer
- If working/explanation is considered essential for full credit, this will be indicated in the question paper and in the mark scheme. In all other instances, the correct answer to a calculation should be given full credit, even if no supporting working is shown.
- Where the candidate uses a valid method which is not covered by the mark scheme, award equivalent marks for reaching equivalent stages.
- Where an answer makes use of a candidate's own incorrect figure from previous working, the 'own figure rule' applies: full marks will be given if a correct and complete method is used. Further guidance will be included in the mark scheme where necessary and any exceptions to this general principle will be noted.

© UCLES 2023

4 Annotation:

- For point marking, ticks can be used to indicate correct answers and crosses can be used to indicate wrong answers. There is no direct relationship between ticks and marks. Ticks have no defined meaning for levels of response marking.
- For levels of response marking, the level awarded should be annotated on the script.
- Other annotations will be used by examiners as agreed during standardisation, and the meaning will be understood by all examiners who marked that paper.

Using the mark scheme

The questions are marked using a generic analytic mark scheme, which separates the marks for the different assessment objectives (AO). The work is marked for each AO using generic levels of response mark schemes. The marks awarded are usually based on a judgement of the overall quality of the response for that AO, rather than on awarding marks for specific points and accumulating a total mark by adding points.

Indicative content is provided as a guide. Inevitably, the mark scheme cannot cover all responses that candidates may make for all of the questions. In some cases candidates may make some responses which the mark scheme has not predicted. These answers should nevertheless be credited according to their quality.

© UCLES 2023

Question	Answer	Marks
1	**'Globalisation is leading to cultural convergence.' Evaluate this view.** **Key focus of the question** The question invites discussion of two contrasting perspectives on the cultural impact of globalisation: one is the view that globalisation is leading to cultural convergence (a single global culture) and the other is the idea that globalisation is producing greater cultural diversity. One version of the cultural convergence perspective argues that globalisation has brought about a one-way flow of culture from the West to the less economically developed countries. A process of Westernisation (or Americanisation) has occurred whereby local cultures become less valued by people in poorer countries who come to identify increasingly with the same values and lifestyles that are found in rich capitalist countries such as the US and Western Europe. Transformationalist and postmodernist theories of globalisation argue that the idea of cultural convergence exaggerates the impact of globalisation and fails to acknowledge how Western culture is enriched by inputs from other world cultures and religions. In this view, globalisation is actually producing greater cultural diversity, both by exposing more people to different cultures and through globalisation (a process whereby cultural influences from other countries are modified and adapted to local culture and needs). Good answers will set out the arguments for suggesting that cultural differences between countries are disappearing as a consequence of globalisation and offer an evaluation that is likely to draw contrasts between the cultural convergence and cultural divergence perspectives. **Indicative content** For: • Martell argues that global processes are sweeping away significant territorial boundaries and bringing about the global homogenisation of cultural tastes. • Global markets and trading networks have spread Western consumer culture to most parts of the world and an interest in products, brands, and materialistic lifestyles is undermining the appeal of local cultures to young people in particular. • Leisure habits in many parts of the world are increasingly shaped by a global popular culture disseminated by global media that specialises in distributing the same music, television, film, computer games, and video to a global audience. • Globalisation has contributed to the dominance of English as the universal language of international trade and global culture. It is predicted that at least 50% of languages spoken in the world in 2018 will have disappeared by the end of the 21st century.	**35**

Question	Answer	Marks
1	Against • Global tourism, travel, migration and trade have all contributed to a situation where people are exposed to a wider variety of cultural influences today. Elements of different cultures are increasingly combined together (what Steger refers to as 'cultural hybridity'). • Global corporations have seized the opportunity to strengthen the appeal of their products and services by incorporating attractive elements from different cultures around the world (aspects of Bollywood incorporated in Hollywood films, for example). • Local people modify and adapt elements of global culture to strengthen and enhance local cultures. • Globalisation may also have led to a revival or reinvigoration of some cultural forms. For example, traditional social values have been reasserted by fundamentalist movements opposed to the influence of globalisation. A resurgence of nationalism and interest in national cultures is another response by those who feel threatened by the globalising forces.	

Question	Answer	Marks
2	**'Globalisation is reducing poverty in developing societies.' Evaluate this view.** **Key focus of the question** The question invites candidates to demonstrate knowledge of what is meant by globalisation and the consequences it has for developing countries with particular reference to levels of poverty. Neo-liberals and proponents of modernisation theory see many benefits for developing countries from the spread of capitalism and the adoption of westernised values, including potential reduction in poverty. Ways in which globalisation may help to reduce poverty in developing countries include: increased flow of capital to developing countries; greater awareness of the problems of poverty and the need for aid and other forms of support for the poor in developing countries; increase in international trade and opportunities for poor countries to benefit from closer integration in the global economy; and the benefits of global migration, including the financial support provided for poorer communities by migrant workers who find employment in the richer countries. By contrast, dependency theory and the world systems perspective both view economic globalisation as a negative development for developing countries. These Marxist-influenced theories claim that economic globalisation represents a form of neo-colonialism and creeping westernisation of the world. The economy of poorer countries is seen to be weakened by exposure to global capitalism and contact with westernised values and lifestyles disrupts the traditional social order. Other sociologists have argued that globalisation is linked to an increase in migration of skilled workers from developing societies to developed societies, reducing the skill base of developing countries and thereby adding to levels of poverty among the population. Good answers will consider the arguments from both sides, examining potential negative and positive consequences of globalisation for levels of poverty in developing countries. **Indicative content** For: • Neoliberals argue that free markets and global trade contribute to economic growth in all countries and from which everyone benefits. • Neoliberals claim that globalisation has been associated with the spread of democracy and liberal values, helping to free people from oppressive political regimes and exploitative economic and social practices. • Increasing contact and exchange between people in different countries is helping to break down barriers that in the past might have led to conflict and wars; a cosmopolitan society of global citizens is viewed by some as the best antidote to the inward- looking nationalism that has so often led to bloody conflicts in the past. This in turn may help to reduce the poverty that arises from conflicts and war in developing countries. • Modernisation theorists argue that globalisation helps spread the cultural values that they believe are essential for successful economic development in poorer countries, including the values of democracy, entrepreneurship, individual.	**35**

Question	Answer	Marks
2	Against: • Globalisation is seen by Marxist sociologists as westernisation (or Americanisation); as such, it benefits western capitalist elites at the expense of underprivileged groups in less economically developed countries which effectively become satellite states for western multi-national corporations to exploit. • Globalisation has involved a huge increase in global migration, but it is not clear that migrants from less economically developed countries necessarily benefit from opportunities to work in the more economically developed countries. These workers may be exploited and exposed to dangerous working conditions for very little financial reward. In some cases, their conditions of life in the country of destination are harsher than they were in their country of origin. • The movement of skilled workers from developing to developed societies undermines the skill base of developing countries and thereby adds to the problems of poverty in those areas of the world • The western model of capitalism that is promoted through globalisation is not necessarily appropriate for meeting the economic and social needs of the less economically developed countries. It may actually hinder development rather than help; for example, because it disrupts local value systems and ways of organising the economy.	

© UCLES 2023

Question	Answer	Marks
3	**'The cultural effects model provides the best explanation of how the media influences behaviour.' Evaluate this view.** **Key focus of the question** This question requires candidates to demonstrate a sound knowledge of the cultural effects model of media influence. Concepts such as hegemony, subliminal influences, ideological conditioning, and the manufacture of news are likely to feature in well-informed answers. Studies, such as those by the Glasgow Media Group, of how the media influence behaviour based on the cultural effects model may also feature in good answers. Evaluation is likely to be provided by considering alternative models of media effects, such as the hypodermic-syringe and two-step flow models. Alongside this, or alternatively, candidates may question the assumptions on which the cultural effects model is based and/or examine critically the available evidence from studies such as those by the Glasgow Media Group. **Indicative content** For: • The Marxist concept of hegemony supports the cultural effects model. • Studies based on the cultural effects model claim to show how the media has a long-term, underlying influence in shaping beliefs, norms, and values. This is viewed by many sociologists as a more subtle explanation of the influence of the media than the Marxist mass manipulation model. • Postmodernists lend support to the cultural effects model by arguing that the way we understand the world is increasingly filtered through the representations of reality provided by the media. In a media-saturated society we struggle to separate representations of reality from reality. • For Baudrillard, entertainment, information and communication technologies provide experiences that are so intense and involving that everyday life cannot compete. People's needs and tastes are largely shaped by the media, in this view. • Evidence from psychological studies into the subliminal influence of media images supports the cultural effects model.	**35**

Question	Answer	Marks
3	Against: • Claims about how the media influence thought and behaviour are generally unsupported by convincing evidence from research studies. • There are particular difficulties in studying long-term, underlying influences on human thought and behaviour. This adds to the difficulty of providing convincing evidence in support of the cultural effects model. • Audiences are not passive consumers of the media; the uses and gratifications model of media effects notes that people actively choose how they use the media and select content that meets their personal needs and interests. In this view, the media are used by people to serve pre-existing personal needs; the media doesn't shape those needs as such. • Some other models of media effects (reception analysis model, for example) argue that people are active in the way media messages are interpreted and responded to; for example, they may relate favourably to media messages that reinforce ideas and values that are viewed favourably among their friends and work colleagues and reject other media representations they feel nothing in common with. • The hypodermic-syringe model suggests that the media has a direct and immediate impact in shaping behaviour. Some studies (Bandura and Newson, for example) have claimed to show that in certain respects the media can have this direct and immediate influence.	

© UCLES 2023

Question	Answer	Marks
4	**'The media is an agent of ideological control.' Evaluate this view.** **Key focus of the question** The idea that the media is an agent of ideological control is associated with Marxist theory. Good answers are likely to use the ideas of Marxist sociologists to explain the view expressed in the question. Contrasting perspectives will then be deployed to provide an evaluation of the claim that the media is an agent of ideological control. Marxist sociologists argue that the content of the media is controlled by the owners of media conglomerates and, more broadly, by the capitalist ruling class. The norms and values endorsed and communicated by the media are broadly supportive of ruling class interests, in this view, and act as an ideological force creating false consciousness among the working class. Other sociological theories (interactionist, feminist, pluralist, post-modernist) would question the extent to which media is an ideological force that serves the interests of capitalism. References to these alternative theories are likely to feature in good evaluative responses. **Indicative content** For: • Marxist sociologists argue that control of the media rests in the hands of owners of the media and companies that fund the media through paying for advertisements. Their interests are aligned with the capitalist ruling class as a whole and the media therefore are supportive of capitalist values and objectives. Others groups have little or no opportunity to influence the content of the media, in this view. • Gramsci used the concept of hegemony to explain how the media can be used to promote ruling class ideology. • Media conglomerates operate increasingly on a global scale and, arguably, this has extended their power to promote capitalist interests free from any controls or restrictions that national governments might seek to impose. • Studies of the media by the Glasgow Media Group showed that the media represent power holders and other privileged groups in society in a favourable light. News coverage of industrial action, for example, tended to present owners and managers as reasonable and moderate while trade union officials represent the workforce were presented as aggressive, militant, and disruptive. • Countries and regimes that reject the capitalist economic system are generally depicted by the western media in a negative way and their leaders are often ridiculed. This is the case currently with North Korea and was the case with Cuba and the Soviet Union in the past.	**35**

Question	Answer	Marks
4	Against: • There are many cases of where powerful lobby groups representing sections of society that are not directly linked to the capitalist ruling class have been successful in influencing the content of the media. Pluralists argue that the media serve a diverse range of interests in society and no single group controls the media. • In order to attract viewers and readers media organisations must produce content that appeals to different sections of society. Not all of this content will reflect the interests of the ruling class. • Government regulations often require some or all media organisations to operate in ways that allow scope for different groups in society to influence the media (for example, the BBC Charter). Government censorship also acts as a check on bias in the media that might favour the interests of one group over another. • The Marxist idea of mass manipulation through the media is criticised as over-deterministic and overlooking alternative influences on the way people think about society. • Digital optimists argue that the new media has provided powerful new means for individual citizens and protest groups to challenge ruling class ideology and power structures. • Interactionists would argue that only detailed study of individual instances of where decisions are made about media content would shed light on who controls the media and what interests are served. • Feminist sociologists would highlight the extent to which the media are controlled by men and serve male interests predominantly.	

Question	Answer	Marks
5	**'The function of religion is to maintain social order.' Evaluate this view.** **Key focus of the question** The focus of this question is the relationship between religion and social change. Good answers are likely to develop the contrast between sociological theories that view religion as a conservative force that has often opposed social change and theories that recognise some role for religion in challenging the status quo and bringing about social change. Functionalist and Marxist theories would agree in seeing religion as an obstacle to social change, though the two perspectives differ in how they explain the role of religion in supporting the status quo. By contrast, Weber viewed Calvinism as a powerful force in helping to bring about the changes that led to the emergence of industrial capitalism. The general view that religion, in some circumstances, can be a force for social change has been developed by subsequent sociologists who have cited examples such as the Iranian revolution and liberation theology to support their arguments. Postmodernists view religion as bound up in the social changes that they refer to as postmodernity. The contrast between sociological theories that view religion as a prop for social order and those that emphasise the more varied contribution of religion, including as an encouragement to social change, is likely to provide the focus for good evaluative responses. **Indicative content** For: • Functionalists claim that religion contributes to a sense of collective identity and value consensus; it helps bind people together in support for the existing social order. • Marxist sociologists argue that religion is a form of ideology that deters the working class from rising up and overthrowing the capitalist economic system. Religion makes people passive and disinterested in radical social change. • Religious organisations are often reliant on donations from rich benefactors, thereby helping tie them in to the existing power structure in society. • Established religions are often closely linked with the dominant institutions of society, contributing to the maintenance of the status quo and social order.	**35**

Question	Answer	Marks
5	Against: • Weber's ideas about the contribution of religion in bringing about social change in certain instances. • Some religions have been quite radical in their opposition to poverty and exploitation, speaking out against perceived deficiencies in the capitalist economic system and seeking to bring about social change. • Labour movements in western Europe historically had a close connection with non-conformist religions and were influenced by religious teachings and values. Many of the great social changes of the twentieth century were driven by labour movements. • Liberation Theology in Latin America is an example of where religion has been used directly to oppose the status quo and to side with those who are socially deprived in their quest to achieve social change. • Supporters of the secularisation thesis would argue that the declining social significance of religion means that any power that religious organisations have to defend the status quo and prevent social change today is considerably diminished.	

Question	Answer	Marks
6	**'Women have little power within religious organisations.' Evaluate this view.** **Key focus of the question** This question invites consideration of the position of women within religious organisations. Some feminist studies highlight the way that religious organisations contribute to gender inequality through, for example, patriarchal symbolism and influences in theology, low involvement of women in positions of authority in the organisation, and support for traditional gender roles in the wider society. The feminist analysis of gender inequality in religion can be countered in various ways, including reference to the functionalist view that women perform different but equal roles within many religious organisations. The position of women in religious organisations may also be changing and progress towards gender equality may be more pronounced in some religions than in others. Support for the view that women play a subordinate role in religious organisations will be considered in good answers to this question and this will be evaluated through considering appropriate counter arguments and evidence. **Indicative content** For: • Evidence to show that women are still lowly represented in positions of authority within most religious organisations. • Examples of religious teachings that continue to support a patriarchal worldview. • The promotion of some women within religious organisations may be a form of tokenism that conceals ongoing underlying patriarchy in these organisations. • Ongoing religious support for conservative values that emphasise traditional gender roles for women. • Examples of religious support for opposing causes that feminists have campaigned for, such as abortion rights, civil marriage, and freedom from arranged marriages. Against: • Some religions are responding positively to calls for women to have greater opportunity to access positions of authority, including through ordination. • The number of women in positions of authority in many religions is increasing rapidly. • Women are now the largest worship group in many religions. • The extent of patriarchy in religion can be questioned. For example, many women with religious affiliations may support some or all of the religious values that feminists see as patriarchal. • Some religions have always been further forward than others in supporting gender equality; for example, Sikhism and Quakerism • Some religions are generally patriarchal, but aspects of them can still provide significant opportunities for women. Hence, there is a danger of over-generalising as the position of women in religion varies greatly between different religious organisations.	**35**

Generic levels of response

Level	AO1: Knowledge and Understanding	Marks
3	• Good knowledge and understanding of the view on which the question is based. • The response contains a range of detailed points with good use of concepts and theory/research evidence.	**7–9**
2	• Reasonable knowledge and understanding of the view on which the question is based. • The response contains either a narrow range of detailed points or a wider range of underdeveloped points, with some use of concepts and references to theory or research evidence	**4–6**
1	• Basic knowledge and understanding of the view on which the question is based. • The response contains a narrow range of underdeveloped points with some references to concepts or theory or research evidence.	**1–3**
0	• No knowledge and understanding worthy of credit.	**0**

Level	AO2: Interpretation and Application	Marks
4	• Very good interpretation and application of relevant sociological material. • The material selected will be accurately interpreted and consistently applied to the question in a logical and well-informed way.	**10–11**
3	• Good interpretation and application of sociological material. • The material selected will be accurate and relevant but not always consistently applied to the question in a way that is logical and clear	**7–9**
2	• Reasonable interpretation and application of sociological material. • The material selected will be mainly accurate but its relevance to the question may be confused or unclear at times.	**4–6**
1	• Limited interpretation and application of sociological material. • The material selected is relevant to the topic but lacks focus on or relevance to the specific question.	**1–3**
0	• No interpretation and application worthy of credit.	**0**

© UCLES 2023

Level	AO3: Analysis and Evaluation	Marks
4	• Very good analysis and evaluation. • Clear and sustained analysis of the view on which the question is based, with detailed and explicit evaluation. • There is also likely to be a range of contrasting views and/or evidence discussed, demonstrating good understanding of the complexity of the issues raised by the question.	**12–15**
3	• Good analysis and evaluation. • The evaluation may be explicit and direct but not sustained, or it will rely on a good outline of contrasting views and/or evidence, clearly focused on evaluating the view in the question. • The response demonstrates some understanding of the complexity of the issues raised by the question.	**8–11**
2	• Reasonable analysis and evaluation. • There is a description of some relevant contrasting views and/or evidence but these are only implicitly focussed on evaluating the view in the question. • The response demonstrates some awareness of the complexity of the issues raised by the question.	**4–7**
1	• Limited analysis and evaluation. • There are a few simple points of implicit or tangential evaluation. • The response demonstrates little awareness of the complexity of the issues raised by the question.	**1–3**
0	• No analysis and evaluation worthy of credit.	**0**

© UCLES 2023